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W. T. Purkiser (Editor)

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herald

OF HOLINESS

Church of the Nazarene

July 23, 1969

Man and the Moon

(See page 2.)



KEY WEST, FLORIDA

(See page 4.)



General Superintendent Stowe

Man and the Moon

BY what stretch of the imagination would we have believed just a few years ago that the fanciful "Man in the Moon" would have become a real man *on* the moon in 1969!

The human mind is staggered by the fantastic scientific achievements which have so dramatically thrust us into the "space age." Through the nearly "all-seeing eye" of television we have watched not only the drama of blast-off and splash-down but also have seen our world as it had its picture taken from a quarter of a million miles away.

And this is just the beginning! After lunar exploration, space platforms will launch the probe of the farther reaches of outer space and interplanetary travel. The question of whether there is life on Mars may be answered next. Those who have travelled around the world may soon be making reservations for a trip around the stars.

Sidney Harris, writing in the *Pittsburgh Post-Gazette*, makes this telling comment as he contemplates man's conquest of the cosmos: *We are no more morally or spiritually equipped to colonize other parts of the solar system—given our past level of behavior on earth—than a hog is fit to march in the Easter parade.*

Mr. Harris has stated the case bluntly but truthfully. All of man's vaunted scientific genius has only served to widen the "spirituality gap." The soul has come off a poor third behind the increased emphasis upon mind and body. Physical and mental culture have all too often completely disregarded the spiritual and moral aspects of human personality. The neglect of a proper accent upon the part of man that makes him more than an animal has resulted in:

... the so-called "new morality," which is neither new nor moral but is rather the indulgence of the appetite for sex and drugs without any restraint;

... the acceptance of the philosophy of force which has turned campuses into armed camps and great cities into battlefields and has made both politicians and preachers the targets for assassins' bullets;

... the continued development of an arsenal of atomic weapons by the major powers of the world which puts untold millions at the complete mercy of a half dozen heads of state.

The picture is not overdrawn. We are on a collision course with retribution. It is high time that we rearranged our priorities. The building of more sophisticated space hardware could well wait until we have succeeded in producing more spiritually oriented men. *Theology must catch up with technology. Revival is essential to survival. It will be either Christ or chaos!*

□

Holiness Is for Power-hungry People

AN advertisement in a national newspaper declared that my city was for "power-hungry people." TVA, natural gas, transportation, and other necessities for industry are certainly in abundance to satisfy this hunger for power.

When I read the advertisement, I visualized a power-hungry people of a different type. In addition to the industrialist, I saw the men who desperately need spiritual power. To these people the advertisement may be paraphrased to read, "Holiness is for power-hungry people."

Power-conscious

We are power-conscious in our day of industrial and technological progress. While our fathers moved earth by the spade, modern machinery bites it up by tons. Our grandfathers thought in terms of the steam-jenny, but we think in terms of the jet. They took a day to go to the county seat, but we take less time to span the country.

But there is a strange paradox in this power-conscious age in which we live. We are able to circumnavigate the world but not able to conquer worldliness. We are able to thrust man into the heavens by technological endeavor but not able to get him to heaven. We are able to wage war in the sky but not in the soul. We are able to break loose from the circle of gravity but not from the circle of sin. We are able to control vehicles on the earth at speeds over 100 miles per hour but cannot control the drivers.

We have military power but not moral power, supersonic thrusts of power but not spiritual power. The strange paradox is that we are powerful and powerless.

Holiness is for power-conscious people. Every type of power provided for commercial or scientific exploits is equalled by the power of God in the soul.

It goes without saying that man did not *invent* or create the power we enjoy; he *discovered* it. It was there all the time waiting for man to harness it. What a satisfying discovery it is to find the power of God equal to the needs of the soul as well!

We exultantly sing that the Blood has never lost its power, and this is an absolute truth. The happiest awakening of man is to become conscious that there is power to meet his spiritual needs; power to save, to sanctify, and to keep.

Power-hungry

The natural response to this awakening is to become power-hungry. Conviction of need becomes the basis of want or desire.

The Psalmist drew a word picture of it in a scene of the deer panting after the water brooks. Jesus spoke of the infilling that comes when one hungers and thirsts after righteousness. There must be a place of holy desperation in this seeking for satiation.

This is the formula: Hunger plus supplication plus faith equals satisfaction. The formula always works if followed honestly.

The promise is that we shall receive power when the Holy Spirit is come upon us. God will either sanctify us or reveal to us why He will not. Rebellion and reservation are barriers to the blessing, but the hunger of a completely surrendered and consecrated heart leads to the blessing that comes in fulfillment of that promise.

Holy desperation coupled with faith does not



need to despair. Unsatisfied hunger results in starvation—but there is no insatiable spiritual hunger. God is still God, and He does not fail.

Power-full

The benefits of Calvary have never been exhausted; the power in the Blood has never lessened or weakened; the grace of God has never lost its sufficiency. We may still be “endued with power from on high.”

There is power to witness, to work, and to win. There is power for living and for liberty. There is power to stay clean in a dirty world. There is power to maintain an experience in difficult circumstances. The power of God is not limited in degree or duration. There are no impossible cases nor unconquerable crises with Him.

It has been said that man's extremity is God's opportunity. Without reservation we can say that Christ makes the difference in every crisis. He is scripturally our “wisdom, and righteousness, and sanctification, and [final] redemption.” Trust in Him brings not only contentment but also power.

God's hand over ours will help us steer safely through life's shoals and reefs which threaten spiritual shipwreck. In Him our weakness becomes strength, and our desperate trying becomes triumphant. Opportunities become successful operations, and challenges become successful conquests.

This does not rule out difficult and distressing places in Christian experience, but it insures power to be all that God would have us be, and to do all that He would have us do.

Spirit-filled personalities become power-full. Holiness is for power-hungry people. □

ABOUT THE COVER . . .

The Florida “Keys” are 157 miles from Miami and only 90 miles from Cuba. Key West was named from the Spanish words “Cayo Hueso,” or Bone Island. Bones of human skeletons were found in mangrove clumps. Salvage operations from wrecked ships made these islands prosper until a lighthouse was erected to warn passing vessels.

You're right about that “moon.” It is a photographer's overlay—but it is pretty, isn't it?

Pen Points

The Cross Stands Tall

IT BOASTED of having the tallest sign in town—a “girlie” sign to announce its business. A smaller sign identified the establishment as the Five O'clock Club—a landmark in South Daytona, Fla.

Next door was a church—White Chapel Church of God. Its pastor, Rev. Maurice Berquist, conceived of erecting a cross taller than the “girlie” sign. And he did!

For four years the towering cross stood tall and straight against the Florida sunset. It competed with the nightclub sign. It competed with a message.

Then one day a wrecking crew removed the Five O'clock Club—signs and all. The pastor, watching the demolition, recalled the words of a song: “In the cross of Christ I glory, towering o'er the wrecks of time.”

Actually, though, Bucky Walters, owner of the nightclub, and Rev. Berquist, pastor of the church, were interested in the same people. Both in different ways, to be sure.

The tavern crowd was a lonely bunch, mostly unloved and confused. They were seeking something—but seeking it in the wrong place.

Now the club is wrecked and gone. The lonesome site is testimony to its failure to offer life any real plus.

The church is still standing. Its cross towers above the structure, testimony of another sort. For people here are finding peace and forgiveness. People here are finding the answer to life's problems.

How symbolic this cross is! It is testimony to a power—and a message—that outlives its opposing forces. It is testimony to its ability to endure and to triumph.

The Cross stands tall, and taller yet when men kneel beneath it to surrender life's load of sin.

—C. NEIL STRAIT, Uniontown, Ohio



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COVER PHOTO: Hedgecoth

What Time I Am Afraid



PHOTO BY GROVER BRINKMAN

● **By Vada Lee Barkley**
Hobart, Okla.

IN THESE days of distress and uncertainty, most of us must admit that we are sometimes afraid. We cannot always share the poet's exuberant "I care not today what tomorrow may bring." To be perfectly honest, we may have to omit that stanza of the song or sing it with tongue in cheek.

Since we cannot escape fear, we must consider various methods of dealing with it and determine which methods we will choose.

What time I am afraid, I will whine.

If God loves me, why does He not see what fear is doing to me and remove the cause of my anxiety? Since He is almighty and can easily perform miracles, He could banish my phantoms with one breath. After all, He knows I am getting an ulcer from worrying about what will happen if . . . Of course, if and when I get an ulcer, I will not be able to serve Him so effectively. Why does this have to happen to me? I have always tried to live for Him. Why? Why? Why?

What time I am afraid, I will rebel.

An inevitable result of this "why-n-ing" attitude, questioning God's love and justice, is rebellion. The answer to the question, "Why does this have to happen to me?" is simply, "Because I am human." Although I am a Christian, I am still human and, as such, am still subject to the adversities of the human race. If Christians were exempt from trouble, everyone

would accept Christianity. How foolish it is to rebel against God because He does not remove all sources of fear!

What time I am afraid, I will surrender.

Because God will not annihilate the specters that haunt me, I will submit to them. The doctor can give me tranquilizers to quiet my ulcer and control my blood pressure; then perhaps I can "sleep in spite of thunder." I wonder why my pastor and some other church folk look at the floor when I testify that "Jordan is a hard road to travel, but I am determined to hold out to the end."

What time I am afraid, I will panic.

The word panic comes from the Greek *panikos*, from *Pan*, the god who was supposed to cause fear. Webster's dictionary defines panic as "a sudden overpowering fright; esp.: a sudden unreasonable terror often accompanied by mass flight."

Of course, I abhor paganism; yet when one of my ghostly fears jumps from behind the door and says, "Boo," I panic. My fright subsided and my flight halted, I remember remorsefully that I failed to take my tranquilizers, from either the bottle or the Bible.

When I am afraid, I will pray.

Like the Psalmist David, I know "my help cometh from the Lord." David declares, "I sought the Lord, and he heard me, and delivered me from all my fears."

Surely my fears are no greater than were those from which the

Lord delivered David. I have never confronted a defiant Philistine giant with only a sling and five stones in my hand; I have never been the object of the wrath of a mentally and spiritually deranged king; I have never suffered the pangs of conscience of an adulterer and a murderer. If the Lord delivered David from all his fears, I will seek Him as the Source of deliverance from my fears.

When I am afraid, I will trust.

"Fear not, I am with thee"—the comforting words, like sunshine, dispel the darkness where fear hides and the cold, clammy atmosphere in which it thrives.

Jesus said, "Fear not." How can I keep that commandment? I can be as a child who is afraid of the darkness until he hears the reassuring voice or feels the reassuring presence of his parent.

Jesus promised, "Lo, I am with you alway." He admonished that I must become "as a little child" if I am to partake of His kingdom. If I have the faith of a child, I have the assurance of His continuous presence. With such confidence, I can rest, knowing that when the window rattles, the house pops, or the floor creaks, I have no cause for alarm, because mine is no longer a haunted house. Jesus is with me; the Holy Ghost abides.

What shall we do when we are afraid? Whine? Rebel? Surrender? Panic? Pray? Trust? We do have a choice. David offers the best one. □



Forgiving

Is the Greater

A YOUNG Egyptian who had been wonderfully converted was persecuted by his family and former friends and caused to suffer greatly for his faithfulness to Christ. After several months of this someone asked him, "What do you get out of this Christian religion, for which you suffer so much. What has it done for you?"

The young man replied, "I can forgive."

We make much over being forgiven, which is a great good. But to be able to forgive is even greater. It is, in fact, in some measure, participation in one of the attributes of God. It is a heavenly gift.

Few words in our language mean as much as that one, *forgiveness*. But there is one that exceeds even that in depth—*forgiving*.

Forgive is a word with a divine connotation. It is specifically related to God, and very definitely reveals His nature. Synonyms for it are *pardon*, *absolve*, *remit*. Of these, *pardon* appears only a few times in the Old Testament and not at all in the New. *Remit* is found only once in the King James Version, and then it refers to an ecclesiastical function. *Absolve* is not used in the Bible. But *forgive*, *forgiving*, and *forgiveness* are used much, especially in the New Testament.

Jesus, on the Cross, prayed the Father to forgive His crucifiers. But He did not ask God to ab-

solve them of guilt. On His part, God was forgiving, but these men could not receive His forgiveness, for they were unforgiving in their hearts.

To absolve or pardon a wrongdoer is merely to free him from the penalty which his act deserves. To forgive is to "cease to blame or feel resentment against him." In the sight of God the forgiven sinner has nothing held against him for what he has done, or for what he has been. (The latter fact greater than the first.) God now sees him as one of His own precious children. How glorious the fact!

TO BE FORGIVEN IT IS NECESSARY TO FORGIVE. It is also vital to inner peace and true quality of character.

Jesus' statement in Matthew 6:15, in which He makes the forgiving of others a requisite condition to divine forgiveness, seems difficult for some to understand. They do not see that the reception of forgiveness calls for—and produces—a conditional character in the redeemed individual that, in turn, causes him to be forgiving as freely as he had been forgiven.

Freely ye have received, freely give, also applies here. To be receiving instruments, our souls must also be transmitters. Forgiving is both receptive and emissive; we take in and give out, and one act

is dependent upon the other. By receiving God's mercy we are conditioned to be merciful. The unmerciful cannot receive mercy, for they lack the right inner condition.

God's forgiveness is not earned or deserved. It is His free gift, flowing outward from heaven through Christ as freely as sunlight streams from the sun. But, just as clouds or other obstructions can hold back the life-giving sunbeams, so does determined wrong-being close one off from God's forgiveness—and an unforgiving attitude is total wrong-being.

BOTH FORGIVENESS AND FORGIVING ARE CONSTANT NEEDS. It appears obvious that there is no person who never stands in need of another's forgiveness. Nor is there any upon whom the demand for forgiveness is never laid.

In fact, there is no peace of mind for the unforgiving person. By forgiving, our deepest satisfactions are obtained. Without it we suffer, we come into trouble.

So, likewise, to remain unforgiven is painful, as someone has found out to his own hurt. The memory of a door slammed angrily behind him as he left home in the morning can haunt a man all day. A wife can feel the nettling of conscience every hour because of a sharp word snapped in her husband's direction as he left



Faith at Home

Constructive Convalescence

THESE painful muscle spasms in your back and leg are the result of an injured sciatic nerve," my doctor decreed.

Prescription: A regime of therapy, a parade of colorful pills, and complete rest.

"Rest?" I wailed. "Impossible!"

Knowing that good must always come from any predicament a Christian faces, I trusted the Lord. However, being human, I stared up from my bed at cobwebs collecting safely out of reach on the ceiling and puzzled, "Why am I, the mother of five children, and with sizable home and church duties, suddenly put on the sidelines?"

It took a while, but finally one all-important, humbling fact—guaranteed to put anyone's ego in proper perspective—dawned on me. I wasn't indispensable! My Sunday school class got taught. The house was less than spic-and-span, but visitors weren't expecting the impossible—why should I?

Once I accepted my limitations, a great calm swept over me. Now, unblocked by frustration, the blessings of my situation could present themselves.

Then too, I experienced a fresh appreciation of the ordinary. A drink of water brought with a smile was more precious than diamonds, when compared to the cost in pain of getting that same drink myself.

Not now did sun-kissed days slip by almost unnoticed in a whirl of busyness. I was blessed with the priceless gift of time. . . .

Time to share dreams and plans with my husband.

Time with our teen-agers for real talks (not merely head-nodding, mind elsewhere, one-sided "chats.")

Time to give super-hugs to Tom and Sharon for no special reason at all.

Time to smile at our toddler's antics (such as her futile efforts to squeeze both her dolly and herself into an already crammed toy box).

Yes, time to tuck away never-to-return moments in my memory to warm my heart by in later years.

And when in pain, time as never quite before to "pray without ceasing" and find Jesus as close as my next breath.

But what opportunities for God did this enforced period of enrichment offer?

I found witnessing took on a new dimension. Non-Christians often ask, "Does your faith work? Is it really there when you need it?"

A confident "Yes!" when in affliction is a Christian's most convincing proof of a faith that never fails. □



By Rosemary Lee
Worthington, Ohio

ood

for work. A student may find his grade down because of a hostile attitude toward parents, teachers, or friends.

But the greatest sufferer, he who has the heaviest loss, is the individual who willfully stores up angry resentment, who does not want to forgive, in whom an unforgiving spirit has become a fixed attitude. Happiness and forgiveness are so closely related that to forgive another is much more important to ourselves than it is to them.

When the Apostle Paul wrote, "Let not the sun go down upon your wrath," he was saying, *Unforgiveness makes a poor bed-fellow*. Quick, sharp anger may get a man into trouble with his neighbor; continued anger will get him into trouble with himself.

That which happens *within* an individual is of much greater consequence to his happiness and well-being than what happens to him. Jesus said, "Ask whatsoever ye will, and it shall be done unto you." Note that preposition *unto*; not *for*, as some would like to read it. God's promise is not to do *for* us everything we may ask, but to do *unto* us what we request in faith. And what is done to us is more essential than what is done for us.

And so may we pray, "Forgive us our debts, as we forgive our debtors." □

Mere Assent Is Not Enough

*Belief in God is almost universal;
Prayer is widely used;
There is a friendly estimate of the church;
And a widely expressed conviction that man needs religion.*

These are pleasant words. They give us a ray of hope in a restless age. Yet they are ideas that may represent merely an assent to "religious" bent, and not genuine and personal involvement in the cause of Christ. There is often a vast discrepancy between what is publicly subscribed to and what is privately embraced, between what is professed and what is realized as a matter of conviction and commitment.

When this is true of adults in the church, it is not a secret that can be kept from children and youth who are looking to these adults, particularly parents, as "models of morality." Consciously or unconsciously, children and youth use their parents as models. They incorporate the ways of their parents into their own style of life. In other words, they identify with them and later mimic the inconsistencies they detect between the profession of adults and their actions.

This is not to indict the church any more than any other institution. We can find large gaps between what is assented to and what is realized in politics, in the professions, in scientific bodies, and in all spheres and walks of life.

It is something about which we should be concerned, however, for it results in confusion for children and youth. This may be an explanation why a young person who is quite without guile in one situation may prove to be dishonest in another. He has seen this type of behavior exemplified by his "models." He can easily rationalize that, in a situation where it is important that he win or succeed, he can do it by hook or by crook without any unsettling of the conscience.

If you do not believe that the mere assent to religion is popular, just ask any 20 people you meet on the street as to their religious identification. Even the family that is not actively religious will ordinarily identify itself with certain religious background.

The point is that it isn't enough for parents and other adults merely to give assent to a belief in God, or to resort to prayer once in a while, or to think that the church is a good place to go, or give an intellectual assent to the truth that man needs religion. The family must deal directly with the personal meaning of being Christian.

The younger generation is looking, consciously or unconsciously, at adults as models. If these young people are to be led into a genuine conviction and commitment to the cause we believe in as crucial to their lives, the cause of Christ, then we must have a genuine, discernible personal commitment and involvement ourselves. □

FINNEY on Revival

HOW TO PROMOTE A REVIVAL

Fallow ground is ground which has once been tilled, but which now lies waste, and needs to be broken up and mellowed, before it is suited to receive grain.

If you mean to break up the fallow ground of your heart, you must begin by looking at your hearts; examine and note the state of your minds, and see where you are. Many never seem to think about this. They pay no attention to their own hearts, and never know whether they are doing well in religion or not; whether they are gaining ground or going back; whether they are fruitful, or lying waste. . . .

Now begin, and take up first what are commonly, but improperly, called sins of omission:

1. Ingratitude
2. Want of love to God
3. Neglect of the Bible
4. Unbelief
5. Neglect of prayer
6. Neglect of means of grace
7. Want of love for souls
8. Want of care for the heathen
9. Neglect of family duties
10. Neglect of watchfulness over your own life

From these we now turn to sins of commission:

1. Worldly mindedness
2. Pride
3. Envy
4. Censoriousness
5. Slander
6. Levity
7. Hypocrisy
8. Robbing God
9. Bad temper
10. Hindering others

. . . And now, finally, will you break up your fallow ground? . . . If you do not set about this work immediately, I shall take it for granted that you do not mean to be revived.

—CHARLES G. FINNEY



"Please Return the Empties"

THIS SIGN appeared on the handle of a cardboard container in which were placed six bottles of a soft drink. The reason for the instruction was that the bottles were to be used again after being refilled.

This might be a fitting theme for many Christians. All too often we think only of the need for sinners to repent and for believers to be sanctified. But what about the refilling of our vessels?

Doctrinally, our statement of belief shows that we believe in the infilling of the Holy Spirit to be both punctiliar and continual. By this we mean that sanctification is a definite act followed by growth in grace.

Practically, however, many Christians endeavor to live on a high spiritual plain without taking time to "return the empties" for refilling.

The Bible warns us not to become weary in well-doing. Recently during a morning ministerial prayer and fasting meeting in a large metropolitan area, one very sincere and very honest pastor prayed, "Lord, You know I felt I was too busy to come this morning. It wasn't a lack of interest in prayer, but You know how things have piled up." He went on to weep and cry out from the depths of his soul. "But, Lord, I am so glad I came and took time to be with You." Oh, that we might all take time to return the empty vessels for refillings!

Refillings of God's great grace, of spiritual strength, of power, and, at times, of the soft, tender encouragements of the Comforter, will come only as we take time to present our battle-worn, heavy-laden hearts to the Holy Spirit.

In this rushing, throbbing, hurrying world we, individually, need those times of seeking and receiving more of God's Spirit. This does not necessarily mean refilling must take place at the church altar,

although the place where we first came to accept the goodness of God can be a precious place once again to be refilled.

We often sing about the "refilling of the empties":

He giveth more grace when the burdens grow greater:

He sendeth more strength when the labors increase.

To added affliction He addeth His mercy:

To multiplied trials, His multiplied peace.

*When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,*

*When we reach the end of our hoarded resources,
Our Father's full giving is only begun.*

*His love has no limit, His grace has no measure,
His power has no boundary known unto men:
For out of His infinite riches in Jesus,
He giveth, and giveth, and giveth again!*

Could it be that if we took more time to "return the empties" for refilling we would have fewer "casualties" and "dropouts"? Could it be we would have more interest in real revival? Could it be we would enjoy more of the preaching that comes close to where we live? Could it be we would see more souls coming to Christ from the goals we set? Could it be that the "saints" would display attitudes showing less of jealousy and more of the love of Christ?

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways . . . then will I forgive their sin, and will heal their land" (II Chronicles 7:14). □

OUT OF THE ARCHIVES

The following quotation may be seen on the flyleaf of an old Bible which belonged to General Superintendent H. F. Reynolds on display in the foyer of the General Board building in Kansas City:

God is all for quality—

Man is for quantity,

but the immediate need of the world
at this moment is not

More of us,

But (if I may use the expression)

A better brand of us.

To secure ten men of an improved type

would be better than if we had ten
thousand of the average Christian distributed all
over the world.

—HENRY DRUMMOND

Editorially Speaking

By W. T. PURKISER

"Get Lost!"

A very common expression of annoyance these days is the curt command, "Get lost!" They are cruel and cutting words and in most cases probably say more than the person intends who uses them.

"Lost" is one of the saddest words in the language. It has a wide range of meaning, but there is pathos in every use of the term. A lost dog, a lost child, a lost man or woman—all enlist our sympathy.

To be lost is to be cut off from the normal ways of life. It is to be robbed of meaning and value, to be restless and uneasy. Indeed, the New Testament word translated "lost" means "destroyed, perishing, brought to nothing."

The Bible speaks of lost days, lost coins, lost hope, and lost sheep. But it is when the term is applied to the prodigal son and to the human soul that its full misery is felt.

We have sometimes accepted the idea that a soul is lost when the person comes to the end of life without Christ. Being lost, we suppose, is what happens at the judgment, or in eternity.

What we have not seen clearly enough is that being lost is a present fact every bit as much as a future reality. Christ came to seek and to save those who are already lost.

Nowhere is this more clearly stated than in the verses that follow the great "Golden Text" of the Bible. God did not send His Son into the world to condemn it, but that the world might be saved through Him. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

PEOPLE WITHOUT THE SAVIOUR are lost right here and now—lost on well-lighted streets, in well-mapped subdivisions, on well-marked highways. They are lost to the real meaning of life, lost to authentic humanity, lost to purpose and to peace.

Being lost starts with the first conscious step away from God and His will for life. But it does not end there. To miss the Master's way is finally to be lost forever.

There is much we do not know about physical death. The Bible speaks of it as man's last enemy, an enemy conquered only by the resurrection of Christ.

But this much we do know: death crystallizes and fixes forever the spiritual character. As the tree falls, it is destined to lie. Over the door of death are inscribed the words, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Revelation 22:11).

What a difference it would make if people could but grasp the truth that they are now building the houses in which they shall live forever! The direction in which they will travel for eternity is chosen here and now.

"Get lost!" the world says. But the Lord has an infinitely better word. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22).

Modesty and the Miniskirt

Problems of proper attire are apparently like the poor. They are always with us. No matter what we say or do, they seem to increase rather than decrease in number.

There is relatively little about dress in the New Testament. Yet what there is seems to show that even in earliest times there was need for Christian principles in matters of appearance.

While we love the hallowed cadences and familiar phrases of the King James Version, it does us good occasionally to hear God's Word in other translations. Two oft-quoted passages become very contemporary when we read them in *Living Letters*:

Paul writes: "So I want men everywhere to pray with holy hands lifted up to God, free from sin and anger and resentment. And the women should be the same way, quiet and sensible in manner and clothing. Christian women should be noticed for being kind and good, not for the way they fix their hair or because of their jewels or fancy clothes" (I Timothy 2:8-10).

Peter's words are similar: "Don't be concerned about the outward beauty that depends on jewel-

ry, or beautiful clothes, or hair arrangement. Be beautiful inside, in your hearts, with the lasting charm of a gentle and quiet spirit which is so precious to God" (I Peter 3:3-4).

It has often been said, and properly, that both these passages express comparative values. This is the familiar biblical form, "Not . . . but . . .," in which two values of unequal worth are compared.

For instance, Jesus said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life" (John 6:27). The "meat which perisheth" is important. But the "meat which endureth unto everlasting life, which the Son of man shall give unto you," is all-important.

BOTH PASSAGES dealing with dress emphasize the positive grace of modesty and appropriateness. This is an area in which good sense, good taste, and a sense of propriety must be the guides.

Specific ideas as to what is and what is not modest will gradually change, since clothing is, in part at least, a matter of culture and convention. But the principle of modesty is established in both the Word of God and the sensitive conscience.

It is not alone a matter of length of dress. Modesty affects the entire demeanor and style of life, and that for both women and men.

Yet length and cut of dress are part of the whole. A lady writes, "Isn't immodesty a sin anymore? In my opinion, the wearing of these very short skirts is more immodest than makeup and jewelry. I am praying that women will see what a disgrace these skirts are, and we will wake up and do something about it."

This lady would have great difficulty getting an argument on the points she makes. The problem is, the present styles have just "crept up on us!" We are now being told that the "mini" is to be followed by the "micro-mini."

The answer is not a tape measure and an ever longer list of do's and don'ts. Nor is it necessary to go back to the styles of a generation ago to be properly dressed. To conform slavishly to the styles of the past is little better than to conform slavishly to the styles of the present. It is possible to look contemporary and well-groomed without sacrificing a modest and wholesome appearance.

AN EDITORIAL WRITER in the *Moody Monthly* has put it well:

"Summer brings its special reminders that Christian girls and women face a continuing problem in dressing tastefully. On the one hand, they are rightly concerned about dressing neatly with some awareness of current modes and pat-

terns. On the other, they constantly face the danger of falling into step with styles which conflict with Christian testimony.

"Even allowing for differences of taste and judgment, it is true that many Christian women today have gone farther than they should in accepting too short skirts, too low-cut dresses, too skimpy clothing on and off the beach. . . .

"No one should miss the conflict in spirit between the current world of fashion and the area of Christian testimony. The spirit of our age is anything but chaste and modest. Some months ago the dress designer credited with creating the mini-skirt was quoted as admitting frankly that her innovation was intended to emphasize sexual interest. Many facets of fashion—hairdos, makeup, and the like—are likewise offered for the woman who wants to give the impression that she is a woman of the world with interests and values anything but Christian. . . .

"The issue is, 'What kind of spirit do I advertise by how I dress?' It should not be necessary to go back to the 1890's to give the impression of being chaste and modest. In fact, some women, we notice, have the knack of looking contemporary in a wholesome, tasteful way that sets them well above the ordinary crowd. This is what we need—women who can and will keep their dress consistent with what they really are within."

Good grooming is, to be sure, more than a matter of garments. It engages the whole person. It reflects self-respect and inner attitudes.

In many instances, style and the Christian conscience go hand in hand. But where they part company, the child of God ought already to have made the decision to follow Christian convictions.

Dr. J. B. Chapman sounded a fundamental note 40 years ago when he wrote in the *Herald of Holiness*:

"We can do the cause of becoming dress more good by educating to produce conscience than we can by legislating to produce parrot-like conformity. We will have a stronger, better people if we have a people who hold to principles for conscience' sake than we shall have if we have a large contingency of 'mixed multitudes' who do or don't do because it is simply Nazarene law or custom." □

"Nor will our lives ever be what they might until we realize that God has a plan for every hour in them; and that he waits to reveal that plan to the loving and obedient heart, making it known to us by one of the ten thousand ministries that lie around us."—F. B. Meyer.



NAZARENE EVANGELISTIC AMBASSADORS—the day they stopped at Headquarters in Kansas City just before taking flight for Great Britain. Reading from left (including name of school), Salvatore Scognamiglio, European NBC; Leroy Pepper, TNC; Cleve Curry, BNC; Charles Westhafer, ONC; Paul Whittemore, ENC; Padu Meshramkar, NTS; Phillip White, at large; Roberto Garcia, San Antonio Seminary; Chris Cope, BINC; Al James, CNC; Ron Benefiel, PC. Not present when photo taken, Bayard Du Bois, NNC.

AMBASSADORS EXTRAORDINARY

Sunday, June 15, will long be remembered as one of the most exciting days in the history of the British Isles North District. At 7:40 a.m., out of a bright, sunny sky, a B.O.A.C. jet touched down on the main runway at Prestwick Airport carrying the 1969 Nazarene Evangelistic Ambassador teams from the United States.

Number two team was to continue on to Manchester while number one team was greeted by a crowd of over 100 Nazarenes who had driven in from a 40-mile radius. These provided a most enthusiastic welcome committee.

The Ambassadors were immediately involved in an intensely busy program, one important feature of which was a TV recording session with the Scottish department of British Broadcasting Corporation. As British Nazarenes know, it has been exceedingly difficult to gain an opening into radio and television, especially on the BBC networks.

Today it was a very different story. After the Ambassadors had been given lunch as guests of Broadcasting House, they proceeded at once to the studio where about a dozen technicians, led by Producer James Dey, set to work with the team.

A whole array of TV cameras and the complicated scheme of lighting ef-

fects were put at the disposal of the Ambassadors for three-and-one-half hours—all for a nine-minute spot on the popular "Sunday Set" magazine program.

But this exhaustive—and exhausting—discipline gave evidence that the Ambassadors had caught the imagination of the TV people. The fine impression created was due in no small measure to the superb singing and obvious broadcasting experience of Professor Ray Moore.

While the recording session was in progress, other Ambassadors were conducting services in the huge Barlinnie prison in Glasgow as well as in the Tent Hall, a great rallying center of evangelicals dating back to D. L. Moody's day.

For the evening service at 6:30 it had become necessary to switch the venue from the old Parkhead Nazarene Church to a nearby Presbyterian church, since our own building was obviously far too small. So the first public Ambassador rally saw 1,000 people present (the minister of the church remarked, "Now we know what our church looks like when it's filled"), and after Paul Martin's irrepressible ministry some 20 seekers were dealt with to set God's own seal upon what promises to be an unforgettable crusade.—NEA REPORT. □

ONE DAY AT A TIME

Lord, help me this day to be secure,
Knowing each day that I may live,
If this one day I can endure,
Grace for others Thou wilt give.

Daisy Spray Aldridge

LONDON'S ORIGINAL NAZARENE CHURCH IN BUILDING PROGRAM

A 12-sided church—based on the shape of a threepenny bit—is being built at Livingstone Road, Battersea in London, to replace the obsolete Speke Road Church, Clapham Junction.

General Superintendent Edward Lawlor, assisted by the pastor, Rev. R. H. Thomas, and Rev. A. J. Lown, conducted a service of thanksgiving and dedication on the new site Sunday evening, June 1.

The present Speke Road Church was converted in 1885 from an old theater and swimming bath known as Speke Hall. Since that time it has been a center for the proclamation of full salvation and the spiritual home of hundreds of holiness people.

In 1949 the congregation united with the Church of the Nazarene to become the first Nazarene Church in London.

The new church, which is expected to be completed in the spring of 1970, will be built on two levels under a towering roof. The lower level will be used for Sunday school and mid-week activities, and the sanctuary will be on the upper floor with seating for 150.

The words of Jesus, "I am the way, the truth, and the life," will be prominently displayed on the outside front wall of a ramp running around part of the building leading to the sanctuary. □



DR. G. B. WILLIAMSON, reins in hand, demonstrates how the old-timers used to get to camp meeting. It was all a part of the Alabama District's sixtieth anniversary celebration, June 7, at Jasper, Ala. Risking his life in the wagon, though obviously not worried, is District Superintendent Reeford L. Chaney. Directing the speedy traffic is Rev. John W. Banks, host pastor.

OF PEOPLE AND PLACES

A NAZARENE PIANIST in the White House on Sunday morning, May 18, was Clifford Curl, pianist and organist at the Wichita (Kans.) First Church. Curl received special recognition in a Wichita newspaper telling of his participation in the regular Sunday morning church service for President Nixon and his staff. Cliff, a school teacher, spends part of his summer traveling as accompanist for singer Tony Fontane, who also participated in the White House services. □

REV. CHARLES (CHIC) SHAVER, successful Nazarene evangelist, has been elected by the trustees of Nazarene Theological Seminary to be visiting professor in evangelism for the spring term of 1970.

Shaver graduated from the seminary in 1960, and pastored a Kansas City church for several years before going into full-time evangelism. □

JOHNSON CITY (TENN.) FIRST CHURCH has completed an experiment in a combined VBS and CST program. It was felt that the two schools could be conducted simultaneously with good results and at the same time involve the entire church.

Eighty-eight participated to some degree. Forty-five CST credits were awarded, while 25 others were completing either non-credit courses or VBS. Texts used were *You and Your Church* (adults); *Adventures in Truth* (junior and senior highs); *This Is My Church* (juniors); *I Believe* (primaries); and regular vacation Bible school curriculum for the kindergarten.

In the general assemblies, 50 sought spiritual help at the altar and four are being added to the membership of the church, according to the pastor, Rev. Carlos H. Sparks. □

NEWS OF REVIVAL

A CHILDREN'S REVIVAL at the Westland (Mich.) First Church saw over 150 youngsters seeking Christ at the altar, according to the pastor, Rev. Richard Lashley.

Rev. Richard Merrill, children's evangelist, conducted the eight-day campaign, which averaged 246 in attendance for each service. Two busses were filled to overflowing night after night. The peak was reached at the Friday night service with 288 children present and a total attendance of 319. □

A SIX-DAY REVIVAL at Paris, Pa., with Rev. C. B. Fuggett as evangelist and Rev. Ray Lassell as song evangelist resulted in several men,



TORRANCE, CALIF., dedicated its new sanctuary Sunday morning, April 20. Its 400 seats were nearly all occupied as Dr. V. H. Lewis preached the dedicatory message and Dr. Nicholas Hull, district superintendent, prayed the prayer of dedication. The pastor led the people in the act of dedication. The church plant has 13,800 square feet and is located in the civic center of Torrance, across the street from City Hall and the County Hall of Justice. The property is valued at \$735,000. Rev. R. W. Kornegay has been pastor since October, 1962.

women, and children finding Christ as their personal Saviour.

One month of prayer meetings were held before the revival. Every member was uplifted by the inspiring messages of the evangelist. Rev. Drexall Baker is pastor. □

The Book Corner

LIFT UP THINE EYES

Compilation from *Come Ye Apart*. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 120 pages, bound in deluxe Kivar, \$1.95.

The 111 meditations compiled in this book represent the "best" of the past 30 years of writing by over 1,000 contributors to the devotional quarterly *Come Ye Apart*.

The white light of truth from God's Word is reflected through the assorted stained-glass colors of 111 separate servants of God.

A courageous book editor, Rev. J. Fred Parker, leafed through more than 10,000 selections, to come up with the 111 "best"—a relative word. Not all favorite selections could be included. But like revisiting a well-favored place, you will find something you missed the first time.

Novels are usually read fast, to find out how everything will turn out. Devotional readings are briefer but take much longer to write and to read because they are more concentrated. Some portable parcels of heavenly wisdom are:

"Let me remember, He is always the accessible Christ."

"Trust God, your Friend, when He seems to be silent."

"Our inclination is to erect impressive mansions, filled with comforts, exuding security, when 'there is scarcely time to pitch a tent.'"

God's truths are forever. But each age identifies itself by the few words that best interpret it. Obscenity, violence, sex, godlessness, brutality—words never before used so widely in ordinary conversation and by the



DR. D. I. VANDERPOOL, right, former general superintendent, receives special congratulations from Rev. Boyd R. Kifer, pastor of the Eureka, Calif., church, on the occasion of Dr. Vanderpool's sixtieth anniversary in the ministry—June 6. Dr. Vanderpool had just completed an outstanding revival in the Eureka church and was presented a special proclamation of recognition and appreciation signed by the pastor and church secretary. "He's just as good as I ever heard him," Kifer said. On Father's Day another special ceremony was conducted for the veteran church leader by the San Jose First Church.

mass media—pollute God's pure air. His words, such as Christ, the Cross, Faith and Hope, the Grace of God, Love . . . Peace, and the nine other division titles and their meditations, all based on His Word, are among the most powerful forces to counteract the base words and loose living of our age.

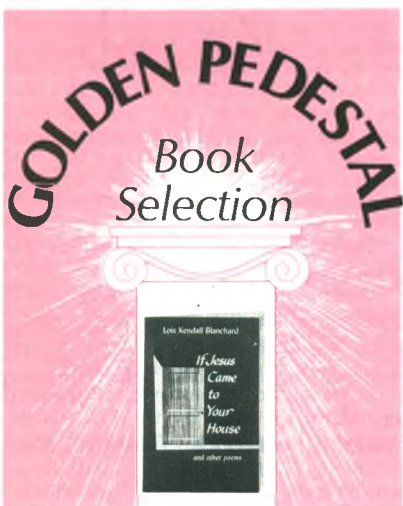
This book is for the bedside table, to plant a good-night thought in the mind, or reassure the would-be sleeper. Young readers will find the book understandable because most of the words expressing God's eternal truths are one-syllable. Those un-

acquainted with departed leaders such as Bud Robinson and J. B. Chapman will have a quick introduction to their thinking and writing style. For readers who remember, memory will resurrect impressions of the earlier church.

Lift Up Thine Eyes is a book to return to again and again, as did Robert Frost return to his Witness Tree. The firm paper, hard cover, and sturdy binding feel substantial to the hand, as do the meditations themselves give hope and assurance to mind and heart.—ALICE SPANGENBERG. □



MR. AND MRS. FRED W. JOHNSON of Indian Lake, Vicksburg, Mich., celebrated their sixtieth wedding anniversary July 4. Charter members of the Chapman Memorial Church at Vicksburg, where Mr. Johnson was the first Sunday school superintendent, they have been Nazarenes for 48 years—23 years in Vicksburg, 20 years in Grand Rapids, and five years in Muskegon, Mich.



IF JESUS CAME TO YOUR HOUSE

By Lois Kendall Blanchard

Twenty poems by this talented writer whose material has appeared in the "Herald of Holiness" and has been broadcasted in religious services throughout the country. The title poem has special acceptance. It is both an admonition and a plea to let Jesus reign in every phase of life. There is a moving message in the eight stanzas of this gem.

The author's poems have a touch of real artistry, not forced or strained. Truthfully, they are delightful, and you will cherish each one.

Also, if you are looking for an inexpensive gift for a poetry-loving friend, this booklet will fill the bill. 24 pages. Paper.

35c

Order from your

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Con: Churches Without Signs

In traveling throughout the United States during the past three years, I have been in many cities where there are Nazarene churches and no sign giving directions or even word that there is a Nazarene church there.

Many of the signs that are placed along the highway are either unreadable or hidden by brush or another sign.

I love the Nazarene church and want to see it grow. Could we do something about our signs, so that strangers will not be frightened away or so they may be led to our doorstep?

CAPTAIN DON CURTIS
U.S. Armed Forces

EDITOR'S NOTE:

The Publishing House stocks a full line of church signs for the convenience of congregations that wish to order them, and also has a glove-compartment directory giving the addresses of all Nazarene churches in the United States and Canada.

MOVING MINISTERS

Steven Oliver from Nazarene Theological Seminary, to Lynchburg, Va.
Dennis Page from Beulah, S.D., to Mohall, N.D.

Donald Williams from Trevecca Nazarene College to Vienna, Va.

Thomas Rash from Olivet Nazarene College to Charlevoix, Mich.

Gaylord Rich from Grand Rapids (Mich.) Fuller Avenue to Hilo, Hawaii.

Robert D. Say from Calera, Ala., to Montgomery (Ala.) Capital City.

John Scott from Ogdensburg, N.Y., to Nashua, N.H.

M. V. Scutt from Detroit Trinity to Port Huron (Mich.) First.

Richard Spencer from Cass City, Mich., to Caro, Mich.

Melvin L. Thompson from Memphis (Tenn.) Park Avenue to Irving (Tex.) First.

Elden Varian from Allen Park, Mich., to Flint (Mich.) Detroit Street.

Ron Wilson from Sedalia, Mo., to Iowa City, Ia.

Harold Yochim from Cherry Grove, Mich., to Greenville, Mich.

Doyle Smith from Nashville Bethel to Moultrie (Ga.) First.

Wayne Hilburn from Olivet Nazarene College to Naperville, Ill.

Charles E. Jones from Canyon, Tex., to Midwest City (Okla.) Bresee.

James McGarey from Mercer, Pa., to Waterford, Pa.

James C. Martin from British Isles South to Troon, Ayrshire, Scotland.

Richard L. Merrell from assistant, Flint (Mich.) First to full-time children's evangelism, Flint, Mich.

James H. Peters from Tucumcari, N.M., to Mansfield, Ark.

James Walker from Bethany Nazarene College to Jacksonville (Fla.) Christ.

Charles Bullock, new pastor at Payson, Ariz.

Willard Emerson from Moorhead, Minn., to Denhoff and Tuttle, N.D.

James McLimans from Fairbury, Neb., to Dawson, Minn.

Wilbur Moulton from Willard, Mont., to Staples, Minn.

Paul H. Newby from Orlando (Fla.) First, to Venice, Fla.

Glenn A. Roberson, new pastor at Globe, Ariz.

Paul Enns from Haysville, Kans., to Lancaster (Calif.) Valley View.

MOVING MISSIONARIES

Rev. and Mrs. Elvin DeVore, P.O. Box 1323, Port-au-Prince, Haiti.

Miss Carol Dimbath, 3742 Saranac Dr., Dayton, Ohio 45429.

Rev. and Mrs. Paul Hetrick, Sr., Box 522, Mbabane, Swaziland, South Africa.

Miss Kathryn Johnson, P.O. Box 2, Acornhoek, Eastern Transvaal, Republic of South Africa.

Miss Claudia Stevenson, P.O. Box 2, Acornhoek, Eastern Transvaal, Republic of South Africa.

Miss Agness Willox, 84 Kent Road, Glasgow, C 3, Scotland.

Rev. and Mrs. Robert Brown, 52 Goodwood Rd., Wollaton, Nottingham. NG8 2FT, England.

Miss Betty Cummings, 532 East Macon St., Carthage, Mo. 64836.

Miss Neva Flood, c/o Mrs. Charles Stafford, 1720 S. Maple, Escondido, Calif. 92025.

Dr. and Mrs. Charles Gailey, 58 Cherriton Rd., Wollaston, Mass. 02170.

Rev. and Mrs. Samuel Taylor, c/o Mrs. S. A. Taylor, R.R. 2, Oaktown, Ind. 47561.

Rev. and Mrs. Stanley Wilson, c/o Nazarene Camp, Rte. 4, Howell, Mich. 48843.

Rev. and Mrs. John Wise, P.O. Box 106, Florida, Transvaal, Republic of South Africa.

Rev. and Mrs. William Moon, Nazarene Mission Station, P.O. Box 51, Pigg's Peak, Swaziland, South Africa

Rev. and Mrs. Jackson Phillips, 65 Kingfisher St., Horison, Roodeport, Republic of South Africa.

Miss Judy Slater, c/o E. W. Swim, 3719 El Moreno St., La Crescenta, Calif. 91214

Miss Nellie Story, c/o Mr. and Mrs. Morrell, 92 Denton Rd., Audenshaw, Manchester, England

Miss Esther Thomas, Forand Circle, Apt. 7B, Johnston, R.I. 02919

Rev. and Mrs. Norman Zurcher, 228 West Taylor, Huntington, Ind. 46750

NEW CHURCHES ORGANIZED SINCE GENERAL ASSEMBLY

1968

AUSTRALIA. Inala, Australia, Dec. 8, 1968. Colin Hearn, pastor; A. A. E. Berg, district superintendent.

CENTRAL OHIO. Burlington, Ohio, Aug. 11, 1968. Robert J. Clark, pastor; Harvey S. Galloway, district superintendent.

COLORADO. Black Forest, Colo., Nov. 3, 1968. Bob Viser, pastor. Colorado Springs Indian Heights, Colo., Oct. 27, 1968. J. P. Jernigan, pastor; E. L. Cornelison, district superintendent.

DALLAS. Edgewood, Tex., July 28, 1968. Jerry Hollowell, pastor; Paul H. Garrett, district superintendent.

EAST TENNESSEE. Tullahoma Hill Top, Tenn., July 7, 1968. Charles Guinn, pastor;

Victor E. Gray, district superintendent. FLORIDA. Orlando Winter Garden, Fla., Dec. 8, 1968. R. Erwin Bush, pastor; A. Milton Smith, district superintendent.

HOUSTON. Houston North Freeway, Tex., Nov. 10, 1968. John Schubert, pastor; W. Raymond McClung, district superintendent.

JOPLIN. Springfield Crestview, Mo., Nov. 17, 1968. Luther Paris, pastor; Dean Baldwin, district superintendent.

KANSAS CITY. Harrisonville, Mo. Nov. 24, 1968. Al Sprunger, pastor. Lenexa, Kans., Aug. 25, 1968. Galen E. Olsen, pastor; Wilson Lanpher, district superintendent.

KENTUCKY. Frankfort Capital, Ky., Sept. 8, 1968. Gary Powell, pastor; Dallas Baggett, district superintendent.

LOUISIANA. New Orleans Calvary, La., Sept. 8, 1968. C. E. Bordelon, pastor; T. T. McCord, district superintendent.

MICHIGAN. Spring Arbor, Mich., Sept. 20, 1968. John Wright, pastor; Fred J. Hawk, district superintendent.

MISSISSIPPI. Centreville, Miss., Sept. 29, 1968. Alton Rollinson, pastor; W. Charles Oliver, district superintendent.

NEW ENGLAND. Maynard, Mass., Aug. 21, 1968. Edison M. Grant, pastor; Kenneth H. Pearsall, district superintendent.

NORTHWESTERN ILLINOIS. Rockford Samuelson Road, Ill., Aug. 4, 1968. Bob G. Midgette, pastor; Floyd H. Pounds, district superintendent.

SOUTH AFRICA. Johannesburg West, South Africa, Dec. 1968. Milton Parrish, district superintendent.

WASHINGTON PACIFIC. Proebstel, Wash., Dec. 1, 1968. H. T. Eastman, pastor. Lynwood, Wash., Aug. 1968. David Huston, pastor; Bert Daniels, district superintendent.

1969

(to June 8)

ALABAMA. Atmore, Ala., Apr. 20, 1969. Reeford Chaney, district superintendent.

ARIZONA. Payson, Ariz., May 25, 1969. Charles Bullock, pastor; M. L. Mann, district superintendent.

CENTRAL OHIO. Norwalk, Ohio, Mar. 18, 1969. Richard Noggle, pastor; Harvey S. Galloway, district superintendent.

COLORADO. Denver Green Mountain, Colo., Apr. 20, 1969. Paul McElroy, pastor;

E. L. Cornelison, district superintendent. FLORIDA. Jacksonville Christ, Fla., Apr. 2, 1969. A. Milton Smith, district superintendent.

JOPLIN. Galena, Kans., June 8, 1969. L. G. Williams, pastor; Dean Baldwin, district superintendent.

KENTUCKY. Madisonville, Ky., June 1, 1969. Bill Reed, pastor. Owensboro Second Street, Ky., June 1, 1969. Dale Hatfield, pastor; Dallas Baggett, district superintendent.

LOS ANGELES. Lancaster Valley View, Calif., Apr. 11, 1969. Joe Darland, pastor; L. Guy Nees, district superintendent.

MAINE. Milbridge, Me., Apr. 20, 1969. Richard Higgins, pastor. Belfast, Me., June 8, 1969. Lance G. Bird, pastor; Joshua C. Wagner, district superintendent.

PITTSBURGH. Ohioville, Pa., Apr. 6, 1969. Herbert Hall, pastor; Robert I. Goslaw, district superintendent.

SOUTHWESTERN OHIO. Monroe, Ohio, May 11, 1969. Claude Nicholas, pastor; M. E. Clay, district superintendent.

TENNESSEE. Memphis Westwood, Tenn., Mar. 2, 1969. Talmadge Lane, pastor; C. E. Shumake, district superintendent.

VIRGINIA. Fredericksburg, Va., Apr. 6, 1969. Milton G. Baker, pastor; Gene Fuller, district superintendent.

DISTRICT ASSEMBLY INFORMATION

ILLINOIS, July 30—August 1. Nazarene Acres, R.R. 1, Mechanicsburg, Ill. 62525. Host Pastor; Harold Latham. General Superintendent: Dr. Edward Lawlor.

AKRON, July 31—August 1. Nazarene Center, R.D. 1, Louisville, Ohio 44641. Host Pastor: C. D. Taylor. General Superintendent: Dr. Orville W. Jenkins.

NAZARENE CAMPS

July 25—August 3, BEEBE HOLINESS CAMP. Beebe Holiness Campgrounds, one-half mile out on campground road, Beebe, Ark. 72012. Buford Battin, evangelist; George Andrews, singer.

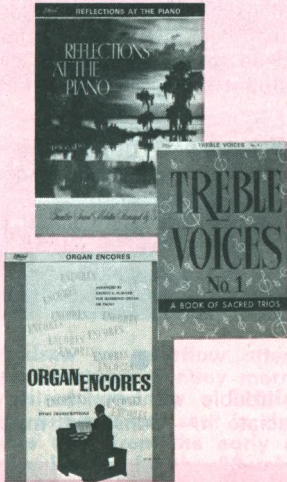
August 6-17, ITHIEL FALLS CAMP ASSOCIATION. Johnson, Vt. (on the Johnson-Waterville Road, about three miles south of Johnson Village on the Lamolle River). Donald Strong, Albert Stiefel, evangelists; Arthur Evans, missionary; Rev. and Mrs. John Nielson, singers.

Hymn of the Month for AUGUST

Open My Eyes

A meaningful way to become better acquainted with one of the great hymns of Christendom.* Feature it during AUGUST in your music program with the arrangements found in these publications.

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For ORGAN

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*For hymn-story, see
AUGUST
Nazarene Preacher.

August 6-18, VIRGINIA. District Center, Star Rte., Buckingham, Va. 23925. Jack Sanders, evangelist; Gene Braun, singer. Gene Fuller, district superintendent.

August 10-17, INDIANAPOLIS. Nazarene Camp-ground, R.R. 1, Box 293, Camby, Ind. 46113. Daniel Stafford, evangelist; Curtis Brown, singer. C. R. Lee, district superintendent.

August 11-17, EASTERN KENTUCKY. Mt. Hope Nazarene Church, seven miles south of Flemingsburg on U.S. Rte. 32, then west on State Rte. 156. M. Kimber Moulton, evangelist; Rev. and Mrs. Leon G. Cook, singers. D. S. Somerville, district superintendent.

VITAL STATISTICS

DEATHS

MRS. RONNIE (CAROLYN) LYNCH PHILLIPS, 21, died June 11 in Tulsa, Okla., from injuries received in an auto accident on May 30. Funeral services were conducted by Revs. Mark Moore, Roy Cantrell, and Talmadge Johnson in Bethany, Okla. Surviving are her husband, Ronnie; her parents, Rev. and Mrs. W. M. Lynch; and two sisters, Gaylynn and Rosalynn.

MISS GLADYS WEASE, 62, died June 1 in St. Louis, Mo. Funeral services were conducted by Rev. L. Eugene Plemmons. She is survived by a brother, Earl, and a sister, Mrs. Mary Hoffman.

BIRTHS

—to Rev. Jerry L. and Jo Lynn (Owenby) Flowers, Toccoa, Ga., a boy, Anthony Lee, June 5.

—to Rev. and Mrs. Glenn Brown, Nashville, a boy, James Edward, June 17.

MARRIAGES

Shirley Ann Mahoney and Thomas Ernest Cooper, in Arlington, Va., August 2.

ANNOUNCEMENTS

RECOMMENDATIONS

I am happy to give my recommendation to Rev. Leon G. Cook as a commissioned evangelist. After having served as pastor of the Walnut Grove Avenue Church in Los Angeles for the past several months, he is reentering the field of full-time evangelism. Contact him at Box 527, Kansas City, Mo. 64141.

—L. Guy Nees, Los Angeles district superintendent.

DIRECTORIES

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Mo. 64131

District Assembly Schedule

Samuel Young	
Pittsburgh	July 24-25
Missouri	August 7-8
Virginia	August 14-15
Northwest Indiana	August 28-29

V. H. Lewis	
Kentucky	July 24-25
East Tennessee	July 31—Aug. 1
West Virginia	August 14-15
Kansas City	August 20-21
Tennessee	August 27-28
Joplin	September 10-11

George Coulter	
Northern California	July 23-24
Iowa	August 6-8
Indianapolis	August 13-14
South Carolina	August 21-22
South Arkansas	September 10-11

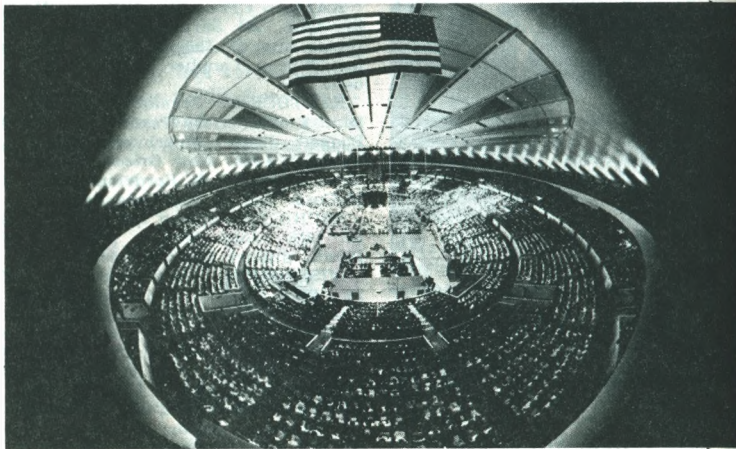
Edward Lawlor	
Northwest Oklahoma	July 23-24
Illinois	July 30—Aug. 1
Kansas	August 6-8
Minnesota	August 21-22
North Arkansas	August 27-28
New York	September 5-6

Eugene L. Stowe	
Eastern Kentucky	July 23-24
Southwest Indiana	August 7-8
Northwestern Illinois	August 14-15
Wisconsin	August 21-22
Georgia	September 4-5
North Carolina	September 10-11

Orville W. Jenkins	
Gulf Central	July 25
Akron	July 31—Aug. 1
Dallas	August 7-8
Louisiana	August 13-14
Houston	August 20-21
Southwest Oklahoma	September 4-5
Southeast Oklahoma	September 10-11

NEWS OF RELIGION

You Should Know About . . .



C.I.S. PHOTO RUSS BUBY

HERE'S THE WAY IT LOOKED (with a 180° lens) in New York's Madison Square Garden on the closing Sunday night of the recent Billy Graham Crusade. Slightly more than 20,000 persons were in the Garden itself with another 4,000 people in two overflow auditoriums nearby equipped with closed-circuit color television. More than 250,000 heard Dr. Graham during the 10-day crusade in America's largest city, which began with these words by the evangelist: "We have not come to New York to put on a show or to entertain you. We have come to listen to the message of God as revealed in the Bible. If ever a city needed a spiritual revival, it is New York."

JAMES FORMAN URGED TO LET UP ON PRESSURES. Representatives of the National Council of Churches and other denominational agencies which had been "occupied" by supporters of the National Black Economic Development Conference recently met in New York City with James Forman to urge the black militant to "let up" on his pressure.

Dr. R. H. Edwin Espy, general secretary of the National Council of Churches, told NCC employees in the Interchurch Center that the denominational agencies were coming to the point of taking some action against the NBEDC leader.

The agencies, occupied in an effort to win recognition for the demands and legitimacy of NBEDC, are the United Church of Christ Board of World Ministries, the United Methodist Board of Missions, the Reformed Church in America headquarters, the United Presbyterian Board of National Missions, and the National Council.

No announcement had been made at that time, however, on whether Mr. Forman would accede to the executive's plea for some breathing space. The black militant had previously indicated he intends to increase his pressure.

VATICAN REPORTED SELLING STOCKS. The Vatican is selling its vast holdings of Italian stocks to American companies, or so it has been reported in and around Vatican City.

A spokesman for the Vatican said he had been instructed not to comment on the reports. The move in selling its holdings in Societa Generale Immobiliare of Rome allegedly would mark the start of a major operation by the Vatican to sell its Italian stocks and buy investments abroad.

IT SAYS HERE—The trouble with punctuality is that often there's nobody there to appreciate it.—"Sunshine" magazine.

Late News

PAUL CORLETT DIES

Paul Corlett, only son of Dr. and Mrs. L. T. Corlett, died in a hospital at Pasadena, Calif., June 28, following a lengthy illness. He was about 45 years of age.

In addition to his parents, he is survived by a son and two daughters. The family formerly lived in Nampa, Idaho, where Paul had been employed by the post office.

Funeral services were in charge of Rev. Earl Lee, at Pasadene First Church, assisted by Dr. J. George Taylorson.—N.I.S. □

RETIRED MISSIONARIES DIE

Within four days of each other, two veteran missionaries to Africa died.

Mrs. J. F. Penn, Sr., died at the age of 85 in a nursing home in Nampa, Idaho, June 27, after an extended illness.

She and her husband served in Africa from 1919 to 1939 and in the pastorate at Buhl, Idaho, until retirement.

Mrs. Penn is survived by her husband; a daughter, Marian; and three sons, Daniel, John, and Joseph, Jr. Joseph, Jr., is a missionary stationed

in the mine compounds in Potchesfroom, Republic of South Africa.

Rev. Carl Mischke, 70, died on June 30 of a heart attack at the missionary home in Casa Robles, Temple City, Calif. He is survived by Mrs. Mischke, nee Velma Meggers, and one son, Richard.

Rev. and Mrs. Mischke went to Swaziland, Africa, in July, 1932, and served there and in the Republic of South Africa until retirement in December, 1962.

The Mischkes served an additional year in the Virgin Islands in 1966-67. They had made their home at Casa Robles since April, 1967. □

Remittances during the week of June 30 put the 1969 Easter Offering over the goal of \$2¼ million. The total receipts, as of July 7, were \$2,250,027.72.

NAVY COMMENDATION MEDAL TO CHAPLAIN BEVAN

Chaplain (Comdr.) Leroy Alfred Bevan, USN, is shown receiving the Navy Commendation Medal "for meritorious service while attached to and serving on the USS HANCOCK as Senior Chaplain from 23 August 1968 to 9 February 1969 during combat operations against the enemy. Commander Bevan's religious services were a source of inspiration and a



major contributing factor in the morale and well-being of the men aboard the HANCOCK . . . and his professional competence and diligence gave HANCOCK a religious and pastoral ministry of exceptional comfort and fortitude to men who routinely faced hardship . . ."

Chaplain Bevan also received a special commendation letter for his outstanding performance as an instructor aboard the "Hancock." □

VIETNAM WAR CLAIMS TWO MORE NAZARENE SOLDIERS

Steven P. Murphy

Killed in action just 90 days from the end of his tour of duty, Sp. 4 Steven P. Murphy, a dedicated Christian and a member of the Princeton, Idaho, church, was awarded posthumously the Bronze Star Medal for Heroism.

The citation read, in part, "Specialist Four Murphy distinguished himself by heroic actions . . . when his unit came under intense enemy attack. Specialist Murphy positioned himself in a forward position and initiated a call for artillery fire. He engaged the advancing enemy with his M-16 which enabled others to obtain vantage points against the enemy force. Even though pinned under by devastating hostile fire, Specialist Murphy, with complete disregard for his own safety, continued to engage the enemy until he was mortally wounded by an enemy rocket. His valorous actions contributed immeasurably to the success of the mission and the defeat of the enemy force."

Steven's parents are Mr. and Mrs. Pat Murphy, of Osburn, Idaho.

Arnold Glen Oakes

Pfc. Arnold Glen Oakes, of Spencer, Tenn., lost his life in Vietnam action January 23. Funeral services were conducted for Private Oakes on February 1, according to word received from Frank Rozzell, lay pastor of the Fall Creek Church of the Nazarene, Pikeville, Tenn.

He is survived by his wife and his parents, Mr. and Mrs. Harold Oakes, all of Spencer. □



BETHANY FIRST CHURCH drew an overflow attendance of 2,670 at the opening service in its new sanctuary Sunday morning, June 15. The new pulpit-centered sanctuary is encircled by a 210-foot altar and a circular seating arrangement which brings every seat in close proximity to the platform. It was a memorable day, from the early morning prayer meeting, through the morning service led off by the 80-voice choir singing "Oh, for a Thousand Tongues to Sing," and on through to the evening service, attended by 1,500. "We dedicate this pulpit to the conversion of men, that thereby our God may be glorified," spoke the pastor, Dr. Harold M. Daniels.

Next Sunday's Lesson

By W. E. McCumber

GOD DELIVERS HIS PEOPLE

(July 27)

Scripture: Exodus 2:23-3:22; 5:22-6:9; 12-15 (Printed: Exodus 2:23-25; 3:7-8a; 12:21, 23-27; 14:30-31)

Golden Text: Exodus 6:7

The covenant nation groans in slavery. Is the covenant imperilled? Will God's saving purpose fail? No! Mightier than any Pharaoh, Jehovah will deliver His people and return them to Canaan! Nothing and no one defeats God.

1. *Champion of the persecuted* (Exodus 2:23-3:22)

"I have seen the affliction of my people . . . I am come down to deliver them . . ." (3:7-8). The sighing of slaves catches the ear of God! He cares and acts. He calls a leader to incarnate His concern, overcomes that leader's reluctance and fear.

Does this God not live today? Is He not concerned for those oppressed by sin, poverty, illness, bigotry? Will He not raise up leaders to set them free?

2. *Custodian of the promise* (Exodus 5:22-6:9)

"I have remembered my covenant" (6:5). Things went from bad to worse and Moses grew discouraged. "Lord, wherefore . . . why . . . ?" Who isn't familiar with that mood?

But God keeps His word. He will judge Pharaoh and deliver Israel. Neither the former's contempt nor the latter's unbelief will negate the promise of God!

3. *Conqueror of the powerful* (Exodus 12-15)

"Thy right hand, O Lord, hath dashed into pieces the enemy" (15:6).

God broke the proud will of Pharaoh with the plague of death. Israel was sheltered under the sign of blood (12).

Hardened Pharaoh rebounded in wrath and pursued Israel with chariots and soldiery. But God opened the Red Sea as an escape route, then closed its waters over the pursuing Egyptians. "Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore" (14:30).

God is mightier than the mighty! The unchanging God is working still. He saves and guides His people today, that He might use them to evangelize the world. No political or social force that opposes Him can prevail. His will is going to be done on earth! □

The Answer Corner

Conducted by W. T. Purkiser, Editor

I am trying to win a German war bride to the Lord, and have been visiting with her regularly. She knows hardly anything about the doctrine of salvation. I need a guide or study to make the steps clear to her. Can you recommend some literature she or I could use?

For you, *Meet My Saviour* (88 pages, paper, \$1.25); *Witnessing to Win*, by Ponder W. Gilliland (96 pages, paper, \$1.00); *You Can Win Them* (by Roscoe Pershall (48 pages, paper, 50c); and *The Christian Worker's Guide*, by V. H. Lewis (36 pages, paper, 50c).

For your friend, *You Can Be Saved*, by Roscoe Pershall (25c); *You and the*

Church, by V. H. Lewis (50c); *Excuses Answered*, by Milo Arnold (25c); and *That You May Have Life*, a specially marked Gospel of John (10c).

All of these are our own publications and may be ordered from the Nazarene Publishing House, 2923 Troost Ave., P.O. Box 527, Kansas City, Mo. 64141.

Is it right to take one's tithe and send a student to school or college? If so, what does it mean to bring the tithes into the storehouse? What is the storehouse?

I believe one's tithe should be placed in the church in which he holds his membership.

The storehouse in Malachi 3:10 was the Temple in Jerusalem, from which the needs of the priests and Levites were supplied.

In our day, the storehouse would be the church.

Certainly, financial assistance to a student going to school or college is important, and those who can help should be encouraged to do so. But it would bring utter chaos to the work

of the Kingdom if everybody felt free to dispose of his tithe as he might see fit. And if the college is a church-related college, it would never have been started and could not survive if the church was weakened or destroyed.

A basic principle of right living is never to do what you could not will should become the principle for everybody else's conduct. In other words, it is never right to make an exception for oneself. This applies in giving as elsewhere.

Isaiah 7:3 says that Isaiah was supposed to meet Ahaz at the end of the conduit that II Kings 20:20 and II Chronicles 32:30 say was built by Hezekiah, the son of Ahaz. II Kings 16:20 states that Ahaz died before his son Hezekiah started his reign. This bothers me.

The best explanation I can give you is that Hezekiah completed a project that had been begun during or before the reign of Ahaz. The conduit and reservoir therefore became known by Hezekiah's name, although the sites had been well-marked much earlier.

A parallel might be found, for ex-

ample, in "Kennedy International Airport," so named after the assassination of President John F. Kennedy. It would be a mistake to conclude that the airport had not been built until after the death of the president for whom it is named.

I have run across a group that profess to be a "restoration movement" to restore New Testament Christianity. They do not have musical instruments in their churches because they are not mentioned in the New Testament. Are they right in this?

They are not.

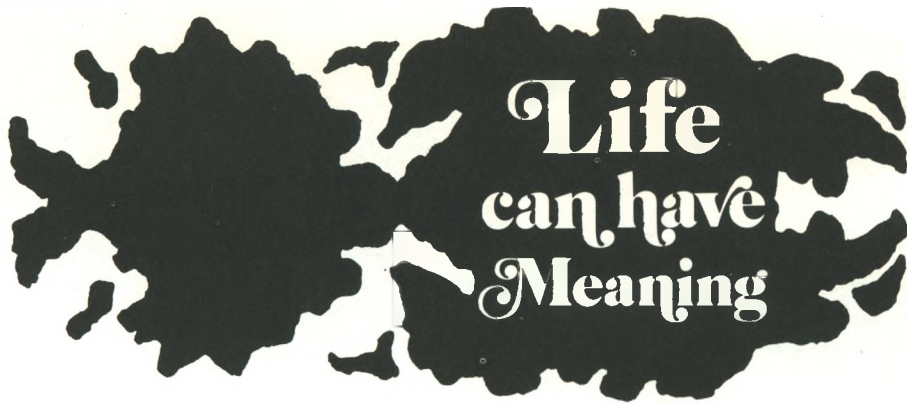
The New Testament doesn't mention printed Bibles, songbooks, pulpits, pews, or even church buildings, either.

What the New Testament does say is that "all scripture [the Old Testament] is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished un-

to all good works."

You have only to read Psalms 150 to see that musical instruments are perfectly proper in Christian worship.

Unfortunately, the "restoration movement" has restored little if anything of New Testament life and power. It has resulted in some of the "sectiest sects" you'll ever run into, in spite of its "no sect" stance.



A UNIQUE NEW PLAN

for witnessing and soul winning



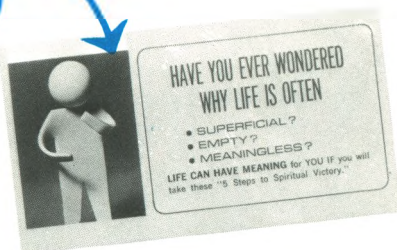
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We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

• WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

“By All Means...”

I was feeling sorry for myself . . .

THEN THE MAILMAN CAME

NO ONE had been at the altar for several weeks, and I wondered what had happened to my ministry. Satan made me question whether I had really ever done anything worthwhile as a pastor. Oh, I had gone through these times before—as every pastor does, I suppose.

This was an especially dark Monday, however. Even my devotions were of little inspiration, and no matter what I read, nothing seemed to help.

Then the mailman came.

Though he often brought the usual supply of bills and advertisements, today there was a letter from one I had not heard from for some time. It was postmarked, “Binghamton, N.Y.”—my last pastorate. As I opened the letter, I forgot all my troubles—at least for a moment. Then, ALL of my clouds faded away in a bright ray of sunshine. I read:

Dear Rev. Fallon:

Today I sat and reminisced. I remembered how we at one time attended a modernistic church—how our son David, rebelled and wanted nothing to do with church or Sunday school. I remembered, too, how his friend had invited him to attend your church, and how you made him feel welcome and loved and wanted.

I saw the change when he accepted Christ as his Saviour. I saw a boy who was so

proud of his new church that he wanted his parents and brother to attend. We, too, were made welcome, found our place in the Lord, and joined the Church of the Nazarene.

I now wonder where we would all be if someone hadn't cared, hadn't invited. What if that boy had not been made to feel wanted? The years since we joined your church have been the happiest of our lives. We have met and enjoyed the fellowship of wonderful Christian people. We have heard and believed Holy Ghost preaching.

We have seen our sons go on to Eastern Nazarene College. We have seen them marry fine Christian girls. And David—who was loved and welcomed at just the right time a few years ago—is now an assistant professor at ENC, and Doug is a junior high school teacher.

All because you, and your church cared.

*Sincerely,
Fred Atkinson*

God has ways of letting us know that our ministry, through Christ, has not been the failure Satan would sometimes try to have us believe.

The sun has been shining brightly since the mailman came that day.

—ARTHUR M. FALLON
Wyomissing, Pa. □

SAVE SOME”

LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC

